

THE M'ALL MISSION IN FRANCE.

Quarterly Record

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THE EDINBURGH AUXILIARY.

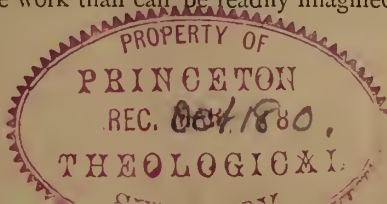
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FINANCIAL PROGRESS AT HOME.

IN our last Number we reported progress in Scotland. The Dundee Auxiliary, thanks to one or two indefatigable friends, has raised £150 since its formation in June. This shows what can be done by even a few, if a whole-hearted and persevering effort is made. An energetic treasurer and one or two lady collectors can do far more work than can be readily imagined. In



this number we are glad to announce the formation of an Auxiliary Committee in Liverpool. Mr. Dodds visited that town in October, meeting with much sympathy there from the friends of the work. Generous contributions have already been received. The Auxiliary consists of influential and well-known citizens. Mr. William Crosfield and Mr. John Rew will act as local treasurers ; Mr. Edward W. Cropper and Mr. D. B. MacLaren as honorary secretaries. The establishment of such Associations in the different towns of England and Scotland would be of incalculable advantage to the work, and would establish the Mission on a sound and permanent basis.

The Annual Meeting of the Edinburgh Auxiliary was held on 30th October last. There was a large and influential attendance, and a most encouraging report was given in. £589, 11s. 4d. had been subscribed through the Auxiliary during the financial year, which, with £10, 6s. 3d. on hand from the previous account, gave a total of £599, 17s. 7d. The local expenses for printing, &c., in so far as paid, were £15, 4s. 11d., and £543, 10s. had been remitted direct to Paris, leaving £41, 2s. 8d. to be carried forward.

It was further reported that a complete system of district house-to-house collection had been organised, and that the Committee had great hope that by this means a permanent subscription list would be formed, and a still larger annual contribution be remitted from Edinburgh to Paris.

We hope to publish in our next number the result of the first Edinburgh District Collection.

Mr. JOHN BREWIS, C.A., 42 George Street, has very kindly consented to relieve Mr. WATSON of the duties of Acting Treasurer, and *all contributions should in future be sent direct to Mr. BREWIS.*

Mr. WATSON will retain his interest in and connection with the work as a Member of Committee of the Edinburgh Auxiliary.

Mr. McAll and the French Pastors.

The following is the substance of a speech delivered by Mr. McAll, in Paris, of which *The Times*, of 4th November, thus speaks :—

“ The first of a series of monthly united meetings of English-speaking congregations in Paris, to promote the progress of evangelisation, was held this afternoon, at the Mission-hall, Avenue des Ternes. The Rev. R. McAll gave an account of the operations commenced by him eight years ago, and spoke warmly of the aid rendered him by the English and American ministers, but especially by the French pastors, 59 of whom had, during this year, paid 1200 visits to his 23 Paris Stations. He stated that the Evangelistic Mission Stations in this city numbered 30, and in all France between 60 and 70, nearly half of them having been opened in 1879. The Rev. Dr. Forbes, who presided, eulogised Mr. McAll’s Mission as the most useful evangelistic work ever carried on here.”

Mr. McAll said :—

What could be more fitted to cheer, truly to *strengthen*, the heart of those hourly engaged in various departments of the mission enterprise in a city like Paris than this meeting—its whole aim and aspect telling us that we are not alone, that devout sympathies breathe around us, and attend us day by day !

Eight years within a few days have elapsed since, quitting our congregation and our country, we arrived and commenced work in Paris. How great the privilege of finding ourselves surrounded, after the experiences of those years, by so many tokens of Christian confidence and affection !

Our English-speaking neighbours, and especially our brethren in the ministry, have, from the beginning, given constant proof of this fraternal regard ; and we recognise in the initiation of this series of united gatherings a new pledge of its continuance and its deepening.

A word respecting our *French* brethren—the pastors in particular. It is very possible that those unfamiliar with the details of our working might much under-estimate the part they sustain

with us. Gladly do I renew the testimony of the cordial and devoted manner in which they second our efforts to benefit their fellow-countrymen. To me, personally, their affectionate co-operation is an occasion of unspeakable thankfulness.

A fact or two may confirm my statement. What, for example, has been the *actual amount of service* rendered in our Mission *during a year* (i.e., since the Exposition closed) by *resident* pastors of Paris? I exclude from the reckoning all but those strictly entitled pastors, all evangelists, students, &c., and all, whether pastors or others, who are in any way on our regular working staff. I find that 59 pastors of Paris, those representing all the Evangelical Churches, have aided me during the year; and that their purely voluntary visits to speak in the meetings have amounted to about 1200—giving an average of 20 to each pastor. This is no light amount of service, especially when it is remembered how greatly many of them are pressed by parochial and other duties.

As the consequence, these pastors become, in various degrees, *linked* with particular mission-rooms, and their attendants. Few of the stations have not one or more thus especially associated with them. This is a point of great importance, as tending to form the true *trait-d'union* between the evangelistic centres and the neighbour churches, in accordance with our determined aim to work *with and for* those churches. Becoming well known in the respective meetings as speakers, and, in some cases, more intimately so, as conductors of our adult Bible classes, they have ready access to the thoughtful hearers. At one of our smaller stations, *e.g.*, in which a neighbouring pastor thus interests himself, a class of eight or nine persons is now meeting under his care, with the view of entering into the fellowship of his church at Christmas. And others from the same station have already similarly joined it.

We desire more and more to develop this connection between the mission-room and the church, avoiding carefully all that is sectarian. From various causes, indeed—distance in some cases from evangelical places of worship, the idea of coldness or exclusiveness attached by some of the people to the regular churches as contrasted with the family feeling of our rooms, &c. &c.—many, doubtless, remain ungathered into the visible fold whom the Good Shepherd has Himself received. Should a change be effected in French law, so as to allow free-

dom of organisation, this important question would require to be seriously pondered. Meanwhile, the simple methods indicated seem the right and only practicable ones.

A work like that in which it is our privilege to be engaged presents *two great aspects*.

1. The individual aspect. The winning of individual souls to Christ. This must be ever foremost in our aim, and dearest to our heart.

While much remains to be desired in this respect, while we long intensely to see the vague interest and admiration of vast numbers deepen into penitence and faith, there is much also over which to rejoice. I believe that every one of our stations, even the smallest, has been honoured as the scene of some true conversions. During the year, we have witnessed especially cheering instances of turning to God on the part of *young men*, who, in their turn, evidence a strong desire to be useful to their contemporaries.

On the other hand, we are often even amazed to discover the remaining ignorance of the nature of sin, and consequently of the Saviour's love, in the cases of persons who have listened for years to faithful addresses. In most instances (not all) where the truth asserts its saving power among our hearers, we observe that the process is gradual, the reception of Christ by faith the result of lesson upon lesson.

What is the reason of this? Is it that the Gospel has not been announced in our meetings in all its fulness and directness? After having been for eight years a constant, deeply-interested, and, I may add in this sense, critical attendant, listening to many hundreds of these addresses, I can thoroughly testify to the evangelical clearness, the fidelity, the earnestness of the speakers. Here is the explanation. It is upon a slumbering, unpractised, one might even say a dead conscience, that we have to work; not, as so generally in England and America, upon one in which the voice of remorseful conviction is ever struggling (as it were) to make itself heard, and seconding each appeal. Hence, while seeking heavenly wisdom, and above all, invoking the Divine Spirit's power to arouse this sleeping conscience, we have great need to appropriate the encouragement, "Be not weary in well-doing, for *in due season* ye shall reap if ye faint not."

2. But there is a second, a widespread influence, in connec-

tion with this evangelistic work, especially in France. I should call it—the tendency to produce a general, one might almost say *national*, acquaintance with the nature of the Gospel (an intellectual acquaintance, I mean)—with its freedom from fable and idolatry, with its harmony with true freedom in every sense, with its adaptation to afford a real supply for human wants, and a true consolation amidst trouble and in death.

This national acquaintance, as I have ventured to term it, exists in England and America, not here. The travesties continually paraded before the people under the Christian name, and especially the withdrawal of the Bible from the popular eye, have completely hidden from sight the true character of Christ's religion, and filled the popular mind with prejudices and distortions which need first to be cleared away.

What I refer to is not the revolt of man's natural heart against the humiliating doctrine of the Cross, but the rejection of religion on the ground of superstition, priestcraft, and tyranny. Let this veil be once taken away, I am persuaded that the "Word" of the Lord would speedily "have free course, and be glorified" in this land.

Is it not by the widespread, full, persevering proclamation of the Gospel, wherever the people are willing to listen to it, and especially by inducing them to read the Bible, that this great preparatory work is to be achieved?

I am reminded of the significant words spoken by an intelligent *ouvrier* outside our first room at Bordeaux last July, when standing on my second or third evening amidst a crowd unable to find place within: "Il y a beaucoup plus de portée dans ça que l'on ne se figurait;" his meaning, "These meetings have a wider and more vital bearing on the enlightenment and renovation of France than their modest aspect would suggest."

If, then, it were for the present only this preliminary work that we could effect, we would, in it, very gladly "spend, and be spent." It is the removal of a mighty barrier to the salvation of souls, and thus to the glory of Him who died for us. Herein, emphatically, is that saying true, "one soweth, another reapeth." Be it ours to sow or to reap as the Master sees best.



The Villages of France.

Since the opening of the meetings at St. Gemme, of which mention was made in the last number of this journal, our attention has been more and more turned to the villages around Paris, and when an invitation reached us from a labouring man at Chatron to hold a réunion in his house, we immediately set about devising means of gratifying him. Chatron is about 30 kilomètres from Paris, beyond Versailles and St. Cyr, and contains itself only about 200 inhabitants; but the neighbouring little town of Neauphle-le-Château boasts of nearly ten times that number, and in fact contributed a fair proportion of the audience. These numbered nearly 60, filling completely the earthen-floored kitchen of the zealous M. Grenet's house, and extending into the court-yard in front and the sleeping-room behind. All listened most attentively, and received willingly the Gospels and illustrated journals which we distributed at the door. Hardly one of them had heard the Gospel before, perhaps not even the name of Christ; there is no Protestant church near, and since the war the curé of a neighbouring parish has served this one also. The population is entirely agricultural, and eating, sleeping, and amassing money are their sole thoughts from year's end to year's end. As we wandered through the laden orchards and past the well-kept vineyards, a great longing seized us that it might be God's will to send forth His servants again two by two all over this sleeping France. The authorities are indulgent, the people well-disposed, experience is not wanting among those who should guide. We have gone up and viewed the land; but who is ready to follow?

C. E. GREIG.

Paris: Ornano Station.—Bible Exposition by a French Evangelist.

16th October, 1879.

Last Monday I went to the meeting in Boulevard Ornano. The ouvriers there are of the superior sort, and the meeting differs from most of the others, having assumed in time more of the character of a settled congregation; the same persons

attending week after week, and listening, without weariness, for thirty minutes or more to a Biblical exposition from M. Bersier. The *stillness* in that "salle" is a contrast to the constant coming and going which occurs in many, and the "cantiques" are joined in not only with heartiness, which is always the case, but with an air of thorough acquaintance and familiarity which is pleasant. One feels there are those in this audience to whom the truth is precious, those who come again and again as to their spiritual birthplace; there are whole families to whom the Gospel has been for years a well-known sound. Here is an advance, something gained beyond the first step.

As usual, Mr. McAll presided; and M. Bersier, after an absence of some weeks during the summer, rose in his accustomed place, amid pleased looks. This being the first night of a new season, he had evidently girded on his armour for a fresh and interesting course. The life of our Saviour, as contained in the book of Matthew, is to be his subject during the winter to come. He began by some preliminary remarks upon the gospels; taking up from the large Bible before him, and holding, between his finger and thumb, the leaves which contain that great biography, he bade his hearers mark how very small was the space they took up. No more than a pamphlet! If any of the great philosophers of that day had been told that a pamphlet containing four short biographies would change the face of the whole world, how incredulous he would have been! Yet it had been so; men might explain it as they would, but they could not deny it.

"And by whom were these four biographies written? No learned well-known names were attached to them. There was Mark, the young man, friend of Peter; Luke, the physician; John, the fisherman of Galilee." After giving a short but graphic description of each of these, and the character of the gospel of which he was the author, M. Bersier turned back to the first. "Strangest of all! By whom was this written? In those days," he explained, "Judea lay conquered at the feet of its Roman oppressors. These Romans collected taxes against the will of the people, but for that purpose they found themselves obliged to employ natives who understood the language and customs of the Jews. These men sold themselves to their oppressors for gain. If France had the misfortune to be conquered, what should we think of Frenchmen who could sell themselves to the

enemies of their country? Should we not despise and avoid them? Would not all honest people leave them to associate with men degraded like themselves? Now Matthew was one of these tax-gatherers. His trade was a bad one (*mauvais métier*); his associations were low and degraded.

"And yet, Christ called *this* man. Why? To show that the Gospel is meant for *all*; that there is not a soul fallen so low that it cannot reach it; that there is not a course of life it cannot change and purify. Levi may often have seen Jesus before the day He called him. At least he had heard of Him, for Capernaum is not such a large place as that any one could be ignorant of what was commonly talked about. But probably he thought that this prophet he heard about did not concern *him*; he, degraded, cast off by good men, could only see Him pass by; he had nothing to expect from Him. But, one day, to his great astonishment, Jesus stopped right before his *bureau*, and said, *Follow me*. Perhaps you think it was an easy thing for Levi to quit his way of life at that moment and obey Christ! Ah! some of you know what it is to have evil, low, debased associations binding you like chains! You may hate them at times; you would fain get rid of them; you feel them ruining you, but you cannot break them; they are too strong for you! My friend, the Gospel of Christ can set you free! It was to teach you this that the name of Matthew was chosen from the list of publicans, and placed, not only in the list of apostles, but first among the biographers of our Lord!

"Now the first thing this Gospel of Matthew contains is the genealogy of our Lord. I am not going to read over the names now, they would have no meaning to you. But you know what a *genealogy* is. In our Protestant churches we have a custom of giving to each married couple a large Bible, and this Bible has a few blank leaves at the beginning, and at the end. There the marriage is recorded; there is a space for births; a space for deaths; and room for noticing family events. We think this is a good custom, for, without it, we sometimes find the father of a family has the greatest trouble in the world to tell what age his child is! In a Bible like that you sometimes see two generations recorded, rarely more. Working people think themselves well off if they know the name of their grandfather; a few go back to their great-grandfather. But among the rich, you know, genealogy is a science. They have their coats of

arms, their family trees, and they are very proud of them. Among our friends the English, for instance, those who have Norman names think themselves happy; there is nothing they like better, strange to say, than to be able to trace a clear descent from those who long ago fought against and conquered their country! Among us French it is a wonderful thing to be the descendant of a crusader! Under the old *régime*, such people were allowed the honour of sitting on a stool in the presence of royalty, while others were obliged to remain standing! Coats of arms, too, are curious things. I never remember to have seen a *benevolent* animal represented on any of them; people prefer to represent their names by lions, tigers, dreadful griffins, beasts of prey and of cruelty! Ah well! poor people have nothing of all that to mark their birth! For all that, it may very well happen that somebody here is descended from Charlemagne without knowing it."

If you had seen the faces of the listeners while this mild raillery was going on; the absorbed attention, the brightening smile; but it was only the preparation for something more serious to come.

"This genealogy of Christ is different from all others. He was a poor man; He was the son of a carpenter's betrothed; his immediate ancestors were poor men, yet his ancestry goes back to kings, to King David. Why is this written? *Because the Gospel is not for a class*; it is for all. It will not do to say the Gospel is for the rich; it will not do to say it is for the poor. There are people who say in a disagreeable way, 'The religion of Christ is the religion of the poor,' as if the rich were excluded. *No, none* are excluded, by their class, their position, their circumstances. Jesus Christ is a Saviour for *all*. There is no contempt of the poor, as, remember, neither is there any hatred of the rich permitted in the religion of Jesus Christ.

"Here is another strange fact in the ancestry of our Saviour. Three names, at least, of those recorded here are names of women whose lives were not pure. In various ways, we say, they had a sad history, there were falls, blemishes, there was shame connected with them. Now, if we have a relation who has been in prison, we say nothing about it. If one of our ancestors has disgraced us, we contrive to efface the name—to pass over the history. But it is not so here. Their names

stand in the Divine record, and their story is known to whoever may read it. Why is this? It is the same thing. The Gospel is for *all*. Jesus Christ is linked with *all humanity*. No name, no history is such that He cannot reach.

"Now in the parallel genealogy of St. Luke, we have the source of all this genealogy given, 'Adam, son of God'! Modern philosophers have effaced this inscription, and written, 'Adam, son of a monkey'! Now, I have nothing to say against the monkeys. They are very respectable and intelligent animals! But I like this better, 'Adam, son of God'! If we believe we are sprung from monkeys, we shall be apt to live like them, as if there were no conscience, no hereafter. Does not something within you tell you that you have a higher origin, a different destiny!

"*Sons of God!* The poorest, the most debased, the one in whom the image of God is most obliterated cannot efface this tie. This is the family name.

"Yet there is a closer family tie. We are all by birth sons of God, but by the new birth we must belong to the family of Jesus Christ. We must decide that question, do we belong to that family, or do we not? It must be the one or the other! children or strangers? saved or lost? Which are you?"

This account, rendered from memory, seems tame and flat compared to the real address. I felt, in listening to it, and in watching the sympathetic audience, that whether these people ever really listened to anything in their lives before or not, they were listening, at that hour, to what they would *never* be able to forget, and well that it was so, for the truth was there, that truth which it might be everlasting life to them to know.

The réunion general was dismissed, Mr. McAll, as usual, shaking hands with every parting guest, with his friendly smile, but there was no general emptying of the hall. A very large proportion of the audience remained for the prayer meeting. A few short prayers and some joyous hymns filled up another quarter of an hour, perhaps the quarter of an hour most prized of all to many there.

MARY LUNDIE DODDS.

Happy Death of a Parisian Girl.

You have asked me for some details of the death of a girl to whom God sent me to deliver His message. I can say that I have once more experienced the truth of those words of Jesus, "If thou wouldst believe, thou shouldest see the glory of God" (John xi. 40).

She never came to our meetings, but her mother, who has attended them for several months, had spoken a little about them to her, which made it easier for me to begin a religious conversation. Her mother, who had heard the truth, but without understanding it, authorised me nevertheless to tell her what would be the probable issue of her illness. The poor child wept bitterly, saying that she did not want to die, that she did not want to leave her poor mother. I continued to visit her every day at her own express desire, and took her books, which she read with pleasure. One day, after having read her "Jessica's First Prayer," she said to me, "I have said to God, 'O God! grant that I may come to believe like this girl;'" but she always asked me to pray for her recovery. She was trusting to the doctor, who deceived her, and one day when I told her so, she said to me, "Well, ask the doctor about it yourself, and come and tell me what he says." I did so, and when I told her that the doctor had no hope of her recovery, she was very downcast; but a minute after she called me to her, kissed me, and said, "Thank you. Will you pray with me?" I did so, and from that day she was always ready to talk to me about her approaching death, but she kept saying to me that she was not sure that her sins were pardoned. Ultimately she became deaf, so that I could no longer talk to her, and as she was too feeble to read, I brought her small cards containing suitable verses of the Bible; these she read, putting them into a little box, which she kept on her bed, that she might re-read them, and calling them her "treasures." When I told her that one was a prayer, she learnt it by heart, and repeated it in the midst of her sufferings. She was particularly fond of "God so loved the world," &c.

A week before her death she said to me, "O madam! I don't understand very much, but I know I am going to die, and yet I am content, quite content in my heart," and she smiled. "And your sins?" I asked. "Oh! I know now that I am forgiven; I am going away, and I am happy, but don't say anything to my poor mother, she would be too sad."

After that day she still suffered a great deal, but she was very patient, and wished me to be often near her, that she might hear about Jesus and heaven. She was always begging me to pray for her, and one evening before leaving her, I urged her to pray herself, to tell God all her thoughts, and to leave herself in His hands. She thanked me, and the next day—it was the evening before her death

—she said to her mother, “I wish to be alone to-day.” When I came in the morning, she pointed to heaven, smiling, and passed the rest of the day in prayer. She seemed to have no more need of me, and when I left she did not ask me to come back, as she used to do every time I quitted her. The next day—the day of her death—when she saw me she said with a great effort, for it was only with difficulty that she could speak, “I am perfectly happy.” Two hours before her death she signed to me to give her her passages of Scripture. I gave her three of them, she took them in her hand and tried to read them, but her sight was already dim and nearly gone; she smiled and raised them to her lips. It was the last sign of consciousness she gave. She died in peace. The mother said to me, “If I had not been at Mr. McAll’s meetings, I should not know whether my daughter is in heaven; but I am quite sure that she is happy.”

They are Catholic, but they wished for a Protestant pastor, and accordingly M. Fallot conducted the funeral service. I have since learned that the brother tried to console his mother by reminding her of the comforting words which the pastor had spoken. On returning from the cemetery the landlady, a pious woman and a thorough Catholic, asked me a number of questions about what she had heard, and invited me to come to see her, and tell her about these things. I trust to induce her to come to our meetings.

J. JOUY.



The Children’s Work in Paris—Little H  l  ne Andr  .

I heard, one Sunday evening, just a fortnight ago, that a child who attended the meeting at Bercy was very ill, and it was only on the Wednesday evening that I was able to go and inquire for her. I found myself in one of these houses which might well make up of themselves a whole village, and a very poor one it would be. I crossed a long and very populous court, then I climbed three stairs, very poor and dark; at the end of a passage I saw some persons talking, whom I asked if I could see H  l  ne Andr  . A man, without speaking, made me come into a barely-furnished room, where I saw a large bed, and laid on it the mortal remains of the child I came to visit. “There is H  l  ne Andr  ,” said her father to me.

The sorrow of that father and mother was heartrending, and, weeping together, we prayed to Him who had given and who had taken away. I heard that for a long time H  l  ne had spoken to her father and mother of the joy she should have in

going to her first communion. She was fourteen years old, but not until to-day, in death, was she clothed with the white robe of communion. Mme. H. had gone to see her some days ago. "Oh!" said the young invalid, "I am so glad she came; I never wished her to go away again!" But she suffered terribly, in her pain she twisted and bent a ring that she prized very much. The last three days she was delirious. But God permitted that shortly before her departure she was able to say "Adieu," or rather "Au revoir," to her friends. She kissed her father, then her mother and brother, and two dear friends. Her father came near her again for one more embrace. She pointed up to the sky, "as if to tell me," said her father, "that now she was going to the arms of a Father in heaven." She clasped her hands, and in that attitude she departed to join the great multitude, who, with palms and white robes, have gone before us into the eternal country, and sing before the throne of God the songs of praise, begun even here in sorrow and conflict.

F. CHRISTOL.



Translated Extract from Letter of a Girl of Twelve to one of the Paris Sabbath-School Teachers.

It will interest our readers to notice how firmly this child, trained in the Roman views of penance, has grasped the free gift of God in the Gospel:—

"It was through you that I have learned to love our Lord Jesus; for before, I thought I loved Him, but I did not know the way. We thought, mother and I, that in order to gain heaven it was necessary to do penance, or to make some great sacrifice; indeed we did not know how. But these dear meetings have given us the light, and we are no longer in darkness as formerly. You have enlightened us, as well as these other gentlemen whom we heard at the large meetings, which we always attend with such pleasure, where we learn the truth that it is not necessary to make such efforts, but that it is by faith that we have eternal life with our Lord Jesus; only to observe His commandments and believe that He has really died for the sins of each one of us; that we had merited death, but that our Saviour has died in our place, and that by His death our sins are forgiven; then also He gives us the gift of eternal life,—that is to say, freely. It is enough to know that

we are guilty. Let us come to Him with all our sins, and as these gentlemen tell us, 'Whosoever believeth in Him has eternal life.' It is a gift. Mother, as well as I, loves our Saviour, and we ask Him every day (for our Saviour is Love) to come to our help, for we have so much need of His support; and when my little sisters, who are now far away from us, are brought back (we ask it with all our heart) we will make them know the great love of the Lord for us. They are still in the dark, more than we, for no one has instructed them, as has been done in your meetings. If one has the desire, one can understand enough to find the way of salvation, which we little thought was so simple; for we desire with all our heart that all who hear may believe and be saved. We bless the day when we have known these meetings, which have made us know and love our Saviour, Jesus Christ. A. T."

Bordeaux.—Opening Meeting at the Rue de Belfort.

M. Chauntrell writes to Mr. McAll as follows :—

BORDEAUX, 4th November, 1879.

You will be glad to have an account of the opening meeting at the Rue de Belfort last night. Like the others, it was a meeting to be thankful for; excellent in its tone, capital for its numbers, admirable for the attention and decorum which prevailed.

We had seats (reckoning benches and chairs) for 142 persons, and with doubling up on the benches, overflowing into the kitchen, and standing in the passages, we had present upwards of 160 persons, with others at the door; these last could hear without difficulty as the acoustic properties of the room are very good.

A much higher estimate of the number of hearers was formed by some of those present.

I said a few words, after reading from verse 18, to the end of the 1st chapter of 1st Corinthians.

I pointed out that our réunions are emphatically "Réunions McAll," that we have nothing to do with politics or religious controversy as proclaimed publicly by our placards, and no church to recommend, either Catholique, Réformée, or Libre;

that we simply endeavour to lead all our hearers to the study of the Bible as the revealed Word of God, to the knowledge of themselves as sinners, and of the salvation provided for them by the atoning blood of Christ.

I was followed by Monsieur Henri Couve who took occasion to praise your abandonment of home, friends, and occupation, and your single-handed struggle in Paris amidst difficulties and opposition, and in spite of the standing aloof of those who waited until they witnessed the success of the movement, to which he added thanks to me for seconding your efforts at Bordeaux.

M. le Pasteur Robert, from Sainte Foy la Grande, followed him with a good address on the healing of a leper, after expressing his great satisfaction in taking part for the first time in one of our "réunions populaires."

M. Fuster concluded with an energetic appeal, and, after I had acknowledged M. H. Couve's kind remarks, M. Cadène offered an admirable prayer for blessings upon the founder and supporters of the work, the speakers and hearers, especially all who should enter there—a true dedication of the room.

The choir mustered in unusual numbers, the elder children of M. Fuster's school added their voices, and the hymns were well sung.

We had, of course, a considerable proportion of church-goers, but there was a large audience composed of outsiders, some to whom the novelty of the meeting was great, and their surprise that Protestants could pray, extreme.

M. Robert was much struck by the absolute silence which prevailed throughout the meeting. It is quite a feature of a Bordeaux audience. During the reading of the Bible you might have thought the salle to be empty, it was like reading aloud in one's own room.

This meeting will rank next after that of the Cours d'Alsace, as regards numbers, but at present we cannot undertake to hold more than one réunion per week in it.

F. D. CHAUNTRELI.

Boulogne-sur-mer.—Opening of a New Branch of the Mission.

PARIS, 28th November, 1879.

THE following letter from Colonel Hunter Campbell, of Boulogne, describes the opening of our new mission-hall in that town :—

A hall, capable of holding about 500 persons, has been leased at Boulogne-sur-mer in a central part of the town.

The first evangelistic meeting was held on the 14th inst. Mr. McAll presided ; the number of attendants was about 140, and the attention and earnestness shown on this occasion give us great hopes as to the future.

Mr. McAll was assisted in the proceedings of the evening by Monsieur Rouilly, *Sous-Directeur* of the Paris Mission ; Monsieur Dégremont, Pastor of the French Protestant Church ; Rev. C. Beauclerk, Chaplain of Trinity Church, and Mr. C. Cook, an evangelist from London.

The Rev. Spencer Compton of the British Episcopal Church, and the Rev. J. Sharpe, Wesleyan minister, were also present.

Mrs. McAll presided at the harmonium with an improvised choir ; the singing during the evening was very hearty and well sustained.

Mr. McAll introduced Monsieur Hannemann to the meeting as the evangelist he had been enabled to appoint from amongst his own staff at Paris, to be stationed at Boulogne. Monsieur Hannemann gave an interesting address, which seemed to be highly appreciated, and it was evident that his whole heart was in the task, and that he was capable of drawing the attention of his hearers and expounding the blessings of the gospel of the grace of God. A similar meeting took place in the same hall on Sunday evening, the 16th inst.

It has been arranged to have these meetings every Sunday and Thursday evening, when Mons. Dégremont and Rev. Mr. Sharpe have kindly undertaken to assist.

Notices have also been given out by M. Hannemann for the holding of meetings for young men, and for a children's school, and it is gratifying to state that several names have already been given in, as ready and anxious to attend these classes.

I am happy to say in conclusion, that the several members of the clergy are with us and help us in the several meetings, and I think we have every prospect, with God's assistance, of being the means

of bringing the truths of the Gospel to the knowledge of the French people of this town.

J. HUNTER CAMPBELL.

Colonel Campbell, the esteemed writer of the above letter, is a most active member of a small committee, which has existed for some time in the town, composed of English and French Christians, organised chiefly for the circulation of the Scriptures by means of a Bible Dépôt and other agencies. An earnest invitation addressed to us by this committee led us to request Monsieur Hannemann, who had laboured with us several years in Paris, to remove to Boulogne in order to aid in the Bible work of the committee, and to take charge of evangelistic meetings in connection with our mission. It is an interesting circumstance that M. Hannemann, then a workman of Belleville, was five years ago led to Christ in one of our stations in Paris. Sustained as he will be at Boulogne by the sympathy and co-operation of a circle of devoted Christian friends, ministers and others, we trust that a career of great usefulness lies before him. The mission-hall, which has been secured at a moderate rental, is spacious and well-ventilated. Several additional meetings have been held since the date of Colonel Campbell's letter. They have been well attended, and the people, to most of whom the Gospel is preached for the first time, have evidenced great interest and thankfulness. M. Hannemann has also been enabled to commence a Sunday school with upwards of 50 scholars, and the nucleus of a Young Men's Christian Association is also in process of formation.

The members of the Boulogne Committee have undertaken to provide the agent's salary ; the cost of mission-hall, &c., will devolve upon the mission funds.

We ask the fervent prayers of the readers of this paper for the descent of the Divine Spirit's influence to render effectual this infant effort in a town remarkably priest-ridden and superstitious. Any friends passing through Boulogne will greatly encourage our agent by visiting him at the *Salle de Conférences*, 24 *Boulevard de Clocheville*, at which place he has also his residence.

R. W. M^cALL.

SUR TOI JE ME REPOSE.

Words by Pastor Theodore Monod.

Music—"Safe in the Arms of Jesus."

1. Sur toi je me re - po - se, O Jé - sus, mon Sau - veur !

Faut - il donc au - tre cho - se Pour un pau - vre pé - cheur ?

Con - duit par ta lu - miè - re, Gar - dé par ton a - mour,

Vers la mai - son du Pè - re Marchant de jour en - jour.

2. Ah ! ma misère est grande !
Mais tu m'as pardonné ;
Sainte et vivante offrande,
Pour moi tu t'es donné ;
Et de toute souillure,
Par le sang de ta croix,
Mon âme devient pure.
Tu l'as dit, je le crois.—*Chœur.*

3. Moi-même en sacrifice
Immolé désormais,
Seigneur, à ton service
Me voici pour jamais !
Qu'importe ma faiblesse,
Puisque je t'appartiens ?
Tu n'as point de richesse
Qui ne soit pour les tiens.—*Chœur*

4. Au plus fort de l'orage,
Tu te tiens près de moi,
Ranimant mon courage
Et soutenant ma foi.
C'est dans tons cœur qui m'aime
Que tu sais me cacher ;
En vain Satan lui-même
Voudrait m'en arracher.—*Chœur.*

5. En toi j'ai la victoire,
La paix, la liberté ;
A toi je rendrai gloire
Durant l'éternité.
Si du bonheur qui passe
La source doit tarir,
C'est assez de ta grâce
Pour vivre et pour mourir.—*Chœur.*

The following copy of the current directory and time table, prepared for distribution in Paris as a guide to the meetings, will interest our readers:—

MISSION ÉVANGÉLIQUE AUX OUVRIERS DE PARIS.

Dirigée par Monsieur R. W. MAC ALL.

RÉUNIONS POUR LES GRANDES PERSONNES.

DIMANCHE.	SEMAINE.				WEEK-DAY.		SUNDAY.
		Tous les soirs,	8 h.	37, Rue de Rivoli (au coin de la rue de la Tacherie)	Every evening	8	
3 h.	4 h. 1/2	Mardi	4 h. 1/2	{ Chalet japonais, place du Trocadéro . . .	Tuesday	4.30	3
4 h.	8 h.	Jeu	8 h.	{ 102, Rue de Belleville . . .	Thursday	4.30	8
8 h.	8 h. 1/4	Mardi	8 h.	. . .	Tuesday	8	8.15
8 h. 1/4	8 h.	Lundi	8 h.	56, Boulevard Ornano (Montmartre) . . .	Monday	8	8.15
8 h. 1/4	8 h.	Mercredi	8 h.	142, Rue du Faubourg-Saint-Antoine . . .	Wednesday	8	8.15
8 h.	8 h.	Mardi	8 h.	4, Rue des Dames (Batignolles) . . .	Tuesday	8	8
8 h. 1/4	8 h. 1/4	Vendredi	8 h. 1/4	11, Avenue des Ternes . . .	Friday	8.15	8.15
8 h. 1/4	8 h.	Mercredi	8 h.	29, Boulevard de la Chapelle . . .	Wednesday	8	5
5 h.	8 h.	Vendredi	8 h.	90, Boulevard de Ménilmontant . . .	Friday	8	5.15
8 h.	8 h.	Jeu	8 h.	72, Rue Monge (Quartier Latin) . . .	Thursday	8	3
8 h. 1/4	8 h. 1/4	{ Jeudi	8 h. 1/4	{ 90, Rue d'Allemagne (la Villette) . . .	{ Thursday	8.15	{ 8.15
	8 h. 1/4	{ Lundi (All.)	8 h. 1/4	{ . . .	{ Monday (Germ.)	8.15	{
3 h.	8 h.	Mardi	8 h.	139, Rue de Rennes (Montparnasse) . . .	Tuesday	8	3
7 h.	8 h.	Vendredi	8 h.	. . .	Friday	8	7
8 h.	8 h.	Jeu	8 h.	161, Boulevard de Vaugrard . . .	Thursday	8	8.15
8 h. 1/4	8 h.	Jeu	8 h.	59, Rue Letellier (Grenelle) . . .	Thursday	8	8
8 h.	8 h. 1/4	Jeu	8 h. 1/4	12, Rue Nationale (Gare d'Ivry) . . .	Thursday	8.15	8.15
8 h. 1/4	8 h. 1/4	Mercredi	8 h. 1/4	74, Boulevard de Bercy . . .	Wednesday	8.15	8.15
8 h. 1/4	8 h. 1/4	Vendredi	8 h. 1/4	123, Boulevard Voltaire . . .	Friday	8.15	8.15
	8 h.	Mardi	8 h.	77, Rue Charlot (Quartier du Temple) . . .	Tuesday	8	8
	8 h.	Vendredi	8 h.	. . .	Friday	8	8
	8 h.	Mercredi	8 h.	15, Rue La Condamine (Batignolles) . . .	Wednesday	8	8
	8 h.	Mercredi	8 h.	. . .	Wednesday	8	8
	8 h.	Samedi	8 h.	21, Rue de la Tombe-Issoire (Montsouris) . . .	Saturday	8	8
	8 h.	Mardi	8 h.	99, Rue de Meaux (la Villette) . . .	Tuesday	8	8
	8 h.	Vendredi	8 h.	5, Rue Saulnier (Puteaux) . . .	Friday	8	8.15
8 h. 1/4	8 h.	Lundi	8 h.	70, Rue d'Arguesseau (Boulogne-sur-Seine) . . .	Monday	8	8

RÉUNIONS POUR LES ENFANTS.

DIMANCHE.	SEMAINE.		WEEK-DAY.	SUNDAY.
4 h. 1/2	Jeudi 3 h.	37, Rue de Rivoli	Thursday 3	4.30
3 h.	Jeudi 3 h.	102, Rue de Belleville	Thursday 3	3
3 h.	Jeudi 3 h.	56, Boulevard Ornano	Thursday 3	3
5 h. 1/4	Mercredi 5 h. 1/4	142, Rue du Faubourg-Saint-Antoine	Wednesday 5.15	5.15
2 h. 1/2	Mardi 5 h. 1/2	4, Rue des Dames	Tuesday 5.30	2.30
3 h.	Jeudi midi 3/4	11, Avenue des Ternes	Thursday 12.45	3
3 h.	Mercredi 5 h.	29, Boulevard de la Chapelle	Wednesday 5	3
3 h.	Jeudi 4 h. 3/4	90, Boulevard de Ménilmontant	Thursday 4.45	3
3 h.	Jeudi 4 h.	72, Rue Monge	Thursday 4	3
3 h.	Jeudi 3 h.	90, Rue d'Allemagne	Thursday 3	3
9 h. 1/2 matin	Jeudi 5 h. 1/2	161, Boulevard de Vaugirard	Thursday 5.30	9.30 a.m.
3 h.	Vendredi 5 h.	59, Rue Letellier (Grenelle)	Friday 5	3
3 h.	Jeudi 3 h.	12, Rue Nationale (Gare d'Ivry)	Thursday 3	3
3 h.	Vendredi 5 h. 1/2	74, Boulevard de Bercy	Friday 5.30	3
4 h. 1/2	Jeudi 5 h.	123, Boulevard Voltaire	Thursday 5	4.30
10 h. 1/4 mat.	Samedi 3 h.	21, Rue de la Tombe-Issoire (Montsouris)	Saturday 5.30	10.15 a.m.
	Jeudi 11 h. 1/2	5, Rue Saulnier (Puteaux)	Thursday 3	
	Jeudi 3 h.	70, Rue d'Aguesseau (Boulogne-sur-Seine)	Thursday 11.30	
	Jeudi 3 h.	139, Rue de Rennes (Montparnasse)	Thursday 3	

RÉUNIONS POUR LES JEUNES GENS : Les Ternes, Mardi à 8 h. 1/4.—La Chapelle, Vendredi à 8 h. 1/2.—
 Pour les JEUNES FILLES : Batignolles, Lundi à 8 h. 1/4.

CLASSES BIBLIQUES : La Chapelle, Mercredi à 9 h.—Grenelle, Vendredi à 8 h.—Ornano, Vendredi à 8 h. 1/4.—
 Ménilmontant, Vendredi à 9 h.—Puteaux, Vendredi à 9 h.—Faubourg Saint-Antoine, Samedi à 8 h. 1/4.—
 Rue de Rennes, Vendredi à 9 h.

RÉUNIONS DE PRIÈRES : Belleville, Dimanche à 9 h.—Rue Monge, Dimanche à 9 h.—Ornano, Lundi à 9 h.—
 Boulogne, Lundi à 9 h.—Rue Charlot, Mardi à 9 h.—Les Ternes, Vendredi à 7 h. 3/4.

OUVROIRS : Rue de Rennes, Lundi de 2 h. à 4 h.—Les Ternes, Mardi à 1 h.—Faubourg Saint-Antoine,
 Mardi 1 h. à 3 h.—Rue d'Allemagne, Mercredi à 2 h. 1/2.—Vaugirard, Mercredi à 1 h.—Gare d'Ivry,
 Mercredi 1 h. à 4 h.—Montsouris, Mercredi à 1 h.—Boulogne, Jeudi 1 h. à 3 h.—Grenelle, Jeudi.

COURS D'ANGLAIS : Les Ternes, Mardi à 7 h. 1/2.—Faubourg Sainte-Antoine, Mercredi à 9 h. 1/4.—
 Belleville, Jeudi à 8 h.—La Chapelle, Vendredi à 7 h. 1/2.—Boulevard Voltaire, Vendredi à 7 h. 1/2.—Rue
 Charlot, Vendredi à 9 h.—Montsouris, Samedi à 7 h.

Subscriptions—Dundee Branch.

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Air, David, Craigiebank Cottage .	£0 5 0	Brought forward .	£24 18 7
Albert Square Free Church, Evening		Stewart, Mrs .	0 5 0
Collection in, per David Johnston	0 10 0	11 sums under 5s .	1 5 0
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Free Church (Rev. A. Comrie's),		Findlater, Broughty-Ferry.	
addressed by Mr A. A. Maitland		Adie, Mrs, Buchtower .	0 5 0
Heriot .	3 17 0	Armour, Harry .	0 5 0
Collection at Evening Meeting in		Berrie, Mrs .	0 5 0
St. Luke's Free Church, Broughty-		Brydon, Mrs, Stow .	0 5 0
Ferry .	0 12 0	Bowman, Mrs .	0 5 0
Christie, James, M.D., Gowanlea .	0 10 0	Collier, Miss .	0 5 0
Comrie, Rev. A., Carnoustie .	0 5 0	Crichton, Mrs .	0 5 0
Easson, David, Dryburgh .	1 0 0	Cunningham, Mrs	0 5 0
Easson, George, Balcay Terrace,		Cunningham, Mrs William .	0 5 0
Lochee, per Mr David Easson .	0 10 0	Davidson, Miss .	0 5 0
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Galloway, Miss, Logie Manse, per	0 12 0	Fergusson, Miss .	0 5 0
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Miss Dodds .	1 0 0	Finlayson, Miss .	0 5 0
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Lodge	1 10 0	Lethem, Evening Meeting at,	
Lamb, Mrs Thos., Reform Street	1 0 0	per Rev. William Beattie	0 13 2
Martin, W. Y. Blyth, Blyth House,		Per D. B. M'Laren, Liverpool	
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